# CONFIDENTIAL

## SELECTIONS

FROM THE

# VERNACULAR NEWSPAPERS

PUBLISHED IN THE PANJAB,

# NORTH-WESTERN PROVINCES,

OUDH, CENTRAL PROVINCES AND BERAR.
Received up to 29th March, 1879.

### POLITICAL.

THE Quisar-ul-Akhbár of the 23rd March says that it was expected that the death of the Amir The Kabul war. Sher Ali Khan would put an end to the further prosecution of military operations in Afghanistan. But the ominous reticence of Yakub Khan does not inspire much hope of peace. The sardars of Afghanistan have recognised Yakub Khan as the Amir of Kabul. Moreover, he is much more popular with the people than the late Amir Sher Ali. There is, therefore, reason to think that the next campaign will be more severe than the one already finished. We think that the cost of the war by this time amounts to nearly a krore of rupees. Our troops have already occupied those places the possession of which may be considered ne-Moreover, cessary for the protection of the Indian frontier. the Government has no wish to occupy the whole of Afghanistan. In these circumstances the further advance of our troops seems to be quite unnecessary. All that is required is that we should fortify the positions we have already occu-

Circulation, 150 copies. pied. Yakub Khan cannot have the courage to attack our positions, and if he does so, it will not be difficult to repulse the attack.

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Circulation, 150 copies. The same paper says that it appears from recent telegrams

The despatch of troops that troops are being despatched to British Burma. Burma. The Government has not yet told us what is the object of the despatch of these troops. In all matters relating to frontier questions the Government should always take the public into confidence at the outset, so that public opinion about the policy of the Government may be ascertained in time, and all unnecessary criticism avoided.

Circulation, 250 copies. The Mandalay massacres.

demns the new king of Burma for the cruel murder of the princes and princesses of the royal family, and remarks that as soon as the British Resident at Burma received the intelligence of these massacres, he requested the king to put a stop to further executions. The hard-hearted king did not listen to his advice, and replied that he had no business to interfere in the affairs of the State. The Resident has now begun to collect troops with the permission of the Home Government. It is not difficult to predict what will be the fate of the king. Perhaps that prince of the royal family who has taken asylum with the Government at Calcutta will be placed on the throne.

Circulation, 170 copies. The Safir-i-Hind, Amritsar, of the 22nd March, says that
the establishment of British rule in
Afghanistan will undoubtedly be an
unmixed good to the inhabitants of that country who are
exposed to great tyranny and oppression at the hands of the
present rulers. But there is one serious objection to annexation. If Afghanistan be annexed, a large army will have
to be maintained to preserve peace and order. But the
country is poor and cannot afford to pay the cost of the army:

True, her resources may be greatly improved in half a century, but in the meantime the cost will prove a heavy drain on the Indian revenues. In these circumstances, if Yakub Khan sues for peace, peace may be concluded with him, provided he agrees to the permanent establishment of british agents in Kabul, Herat, and Ghazni.

The KaviVachan Sudha of the 24th March publishes a long article in condemnation of the Amir Sher Ali Khan of Kabul. The Sudha argues that the Amir is no match for the Government, and that he has courted his ruin by ungratefully picking a quarrel with the latter.

Circulation, 275 copies.

The Aftabi Punjab of the 21st March, referring to a teleThe proposed reduction of the armies of native that the Times, in a leading article, urges the reduction of the armies of Native States, argues that the agitation of this question at the present time when the contingent of Native States is as-

Circulation, 575 copies.

Native States, argues that the agitation of this question at the present time when the contingent of Native States is assisting the British troops on the frontier, is a very ill-advised measure. The Government has been able to get an efficient body of troops from the feudatory chiefs without any expense. It does not look well to reduce that body of troops on the present occasion. The native chiefs are at present highly pleased with the praises conferred upon the native contingent by the Anglo-Indian papers, but all their joy will be turned into grief if they are asked to reduce their armies. We agree with the *Englishman* in thinking that this question should be deferred for the present.

GENERAL ADMINISTRATION.

The Mirat-ul-Hind of the 15th March, received on the The Natives and the 23rd idem, publishes an article com-Europeans.

Municated by one Muhammad Murad Ali, Jagirdar of Daulatpur, regarding the question of social intercourse between the Europeans and the Natives. The

Circulation, 330 copies.

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writer refers to the controversy that is going on in the columns of the Pioneer on the subject, and observes that the want of intercourse between the two races is not due to any partiality on the part of the Government towards the Euro-The Government looks upon the Natives and Europeans with an eye of equality, and sometimes even shows greater indulgence towards the former than towards the latter. It is chiefly the fault of the natives themselves that they are not properly treated by Englishmen. Many Natives do not properly maintain their dignity, and cringe and fawn upon the European officers, which makes the latter self-conceited. The writer then quotes an extract from the article published in the last number of the Calcutta Review, by Mr. Sayyid Mahmud, on British rule in India, and expresses his concurrence with Mr. Mahmud in thinking that the permanence of British rule in India depends more upon the good will of the people than upon physical force. Although insurgents were very cruelly tortured and murdered by the Mughal Emperors, insurrections were very frequent in their times, but now perfect peace and tranquillity reign throughout the country, which is a sufficient proof of the fact that the people are perfectly satisfied with British rule. A very small part of the population espoused the cause of the mutineers in 1857, while the rest remained loyal and protected the lives of Europeans. Moreover, the conduct of the native soldiers in the Abyssinian war, the Malta expedition, and the present Kabul war, has fully convinced the Government of the loyalty of the Natives. In view of the many benefits which the English Government has conferred upon the Natives, viz., liberty, security of life and property, increased facilities of communication and commerce, the spread of education, &c., they cordially love British rule. In the first is no doubt that they have some grievances. place, they are not admitted to a share in the administration of the country. Secondly, although British rule

has long been established in the country, there is no social intercourse between the two races. To promote social intercourse between the two races, both the Natives and Europeans should sympathise with each other. European officers should treat the descendants of old noble families with due consideration. All European officials should receive their native visitors with politeness, and not allow them to be dishonored by their chaprasis and menial servants.

The Mirat-ul-Hind of the 15th March, received on the Circulation, 23rd idem, publishes an article W. A. Forbes, Esq.. Deputy Commissioner of Goncommunicated by Pandit Debi Parshad, the tahsildar of Atrola, Gonda (Oudh), in which the tahsildar gives an account of the meeting which was held at Atrola, on the 11th March, to present a farewell address to Mr. Forbes, the deputy commissioner of Gonda, who is about to go to Europe on one year's furlough. The native officers of the town, the members of the municipal committee, the zamindars and other respectable inhabitants of the town attended the meeting. At first nazars were presented to the deputy commissioner, and then an address. The bazar was lighted, and fireworks were let off on the occasion.

330 copies.

The Safir-i-Hind, Amritsar, of the 22nd March, regrets state that the members of the The municipal committee of Amritsar. municipal committee of Amritsar do not freely express their opinions on the questions that come before them for consideration, and that the result is that the committee does not discharge its duties to the satisfaction of the people. The editor constantly receives complaints from the inhabitants that the committee do not make a proper use of the municipal funds. They spend money on the construction of works which are not very necessary, while they neglect others which are much more important. The editor

Circulation, 170 espies.



hopes that the members will for the future freely express their opinions, so that all these complaints may vanish.

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The Safir-i-Hind then publishes an article, communicated by a local correspondent, which is in the form of a dialogue between Sardar Har Charan Das' Sarai and Khan Muhammad Shah's Sarai. The writer complains that the municipal committee wish to hire the latter for the octroi office on Rs. 200 a month, while another house, namely, the Qila or fort of the Ahluwals, which is better and larger than the sarai in question, can be had for Rs. 50 a month. Khan Muhammad Shah, to whom the sarai belongs, is a member of the municipal committee.

Circulation, 155 copies. Report on municipal administration for 1877-78, Berar.

In regard to the lighting and water-supply charges, the Pramod Sindhu remarks that the former amounted to Rs. 198, and the latter to Rs. 30. There are five municipalities in Berar, and, therefore, these charges seem to be very small. As the construction of water-works in any city requires a very large amount of expenditure, no municipality can afford to incur it. But the case of lighting is quite different. The lighting expense is an ordinary charge, and must be borne by every municipality.

Circulation,

The wasika-holders of March urges the need of a special outh.

legislation for the relief of the wasika-holders of Outh. They are in great distress owing to the exaction of heavy rates of interest by the Mahajans, and are absolutely at their mercy. Act XXIV of 1870 mas enacted for the relief of the encumbered estates of the talukdars of Outh. The Government also passed Acts to aid the ex-king of Outh and the Nizam of Murshedabad in the payment of their liabilities. An Act was passed last year

to make better provision for the management of the Husainabad endowment, which was made by Muhammad Ali Shah, the third king of Oudh. The total amount of the wasikas granted by Bahu Begam, king Ghazi-ud-din Haidar, king Nasir-ud-din and the Government is greater than that of the pension granted to the ex-king of Oudh or the Nizam of Murshedabad. An Act should be passed for the relief of the wasika-holders. The Act should provide that no man should lend money to the wasika-holders in future, and that if any one does so, his claim will not be recognised as legal by the court. As regards the liabilities of the wasika-holders, which have already been incurred, the court should publish a notice to the effect that all claims against wasika-holders should be registered at the court by a fixed date, and that no claim will be entertained after that date. In those cases in which the sums originally advanced by the Mahajans have been doubled or trebled by the addition of interest, the court should effect suitable reductions in the value of the claims. Onefourth of the pension of each wasika-holder, who is in debt, should be assigned for the payment of his debts, and threefourths left for his support.

The Vakil-i-Hindustan of the 22nd March publishes an Mir Hidayat Ali, extra article, communicated by Mir Hidassistant commissioner, ayat Ali, extra assistant commissioner, Gurdaspur, in refutation of the char-

ges brought against him by a correspondent of the same paper regarding the way in which he performed his late tours (vide the Selections for the week ending the 15th February, 1879, page 128). As to the charge of unpopularity, Mir Hidayat Ali states that all classes of the people are satisfied with him except the badmashes whom he has punished. He then proceeds to say that he never travelled more than six or seven miles a day, and that if any suitor did not attend the court on the fixed day, and afforded a satisfactory explanation of his absence, he did not dismiss his suit.

Circulation, 285 copies.



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Circulation, 320 copies.

The Oudh Punch of the 18th March publishes a com-The darbars of the Lieutenant-Governor of the North-Western Provinces ridicules the men who are invited to

North-Western Provinces ridicules the men who are invited to and Oudh. attend the darbars held by the Lieute-

nant-Governor of the North-Western Provinces, and Chief Commissioner of Oudh. The writer says that the word darbar is derived from the word darba (a hen-coop). The word darbar literally means the shutting up of some hens in a hencoop, and metaphorically the despatching or sending of some stupid men by railway. The meaning of the word may be illustrated in the following way: - When on a cold winter day a zamindar is sitting under an old thatched roof, and smoking his massive huka, a tahsil chaprasi arrives. The zamindar asks the chaprasi what hukum nama he has brought. The chaprasi replies that he has brought the darbar ticket and an invitation letter. The zamindar steadfastly fixes his eyes upon the letter as he opens the cover. He dismisses the chaprasi with a gift of two annas. As soon as he reads the letter he loses his senses. He must attend the darbar, as he carnot disobey the order of the magistrate. He is also inclined to go to the darbar, as it will raise his prestige among his As he is a great miser and so idle that he does not stir from his cottage for years, the thought of the expense and the inconvenience which a journey to Allahabad will entail, very much troubles his mind. However, he begins to make preparations for the darbar. He repairs his old broadcloth coat which was made about a quarter of a century ago. He puts on his heavy native shoes which have been well oiled. Accompanied by his servant, who is clothed in rags, he goes to Allahabad by rail. He walks from the station to the sarai, and puts up in a room with some other men who have also been invited to the darbar. The next day they go to Government House to attend the darbar, four men in each ekka, like doves carried in a cage to the market. This kind of men, who are good-for-nothing cannot assist the Government in devising measures of public good. No good can accrue from the darbars until wise and shrewd men are admitted to them.

# EDUCATION.

The Mirat-ul-Hind, Lucknow, of the 15th March, received The education of the chil- on the 23rd idem, approves of the indren of dancing-girls. tention of the Government to admit the children of dancing-girls to the advantages of education. Education may serve to make them hate the vile trade of their mothers. But the question is how is instruction to be given to them. They should not be admitted to the schools attended by the children of the respectable classes. Formerly both East-Indians and Natives received instruction in the Martiniére College, Lucknow, but the latter have lately been prohibited from admission, on the ground that their conduct affects that of the East Indians. For the same reason, it is not wise to admit the children of dancing-girls to the schools established for the instruction of the children of the respectable classes. Moreover, the respectable classes will be heartily averse to the measure. If it be enforced many men will with-

draw their children from school rather than allow them to come

in contact with the children of dancing-girls and prostitutes.

In these circumstances the best plan would be to establish

separate schools for the education of the latter, half of the cost

being paid by the Government and half of it exacted from the

dancing-girls.

The Nairang Mazamin of the 15th March, received on the The admission of the 23rd idem, publishes an article comchildren of dancing-girls municated by one Baij Nath, a pleader of Government and aided of Moradabad, on the question of the admission of the children of dancing-girls to Government and aided schools. Men are generally, says the writer, quite opposed to the admission of the daughters of the dancing-girls to schools.

Circulation, 380 copies.

Circulation, 165 copies. However, some European officers contend that they may be allowed to receive instruction at the female schools up to the age of nine or ten years, on the ground that their conduct is not effected by that of their mothers at this early age. Female education is already in a very backward state, and if the dancing-girls were admitted to schools, the cause of semale education would seriously suffer. No man will consent to his daughter coming in contact with the children of dancing-girls. Nothing could be a greater mistake than to say that the conduct of the daughters of dancing-girls is absolutely free from blame. Their habits and manners, even at the early age of nine or ten, widely differ from those of the girls belonging to the respectable classes. Moreover, the education which will end at this age will be nominal, and by no means sufficient to improve their morals. On the contrary, an elementary education will do more harm than good, inasmuch as it will make their language more polished, and will thus be a help to them in carrying on their vile trade. As regards the sons of dancinggirls, it has been asserted by some men that if even one of them succeeds in obtaining a good education, his conduct will have a very beneficial effect upon his brethren. But those men who hold this view are labouring under a great mistake. If the son of a dancing-girl obtains a good education, of which, however, there is very little hope, will he be appointed the governor of a province, so that he may be able to compel his brethren to abandon their trade? To our thinking, he will find it difficult even to earn a livelihood. He will neither get a post in the public service, nor be able to pursue a trade if he has no money. Moreover, if the sons of dancinggirls are admitted into schools, the sons of the respectable classes will be spoilt, because when they become friends with each other, the latter will pay visits to the former at their houses, and fall in love with their mothers and sisters. In short, no good can be expected to accrue from the admission of the children of dancing-girls to Government schools. Education has made great progress in Europe. Have prostitutes become extinct in Europe? In fact Europe is in a worse state than India in this respect. Had the Government devised a better scheme for the encouragement of education among the higher classes instead of wasting its time in discussing the question of the education of the dancing-girls, the condition of India would have been greatly improved.

The Outh Akhbar of the 26th March, on the authority of

Circulation, 719 copies.

The admission of wards to the Muhammadan Anglo-Oriental College for 'education. a trustworthy correspondent, states that the Hon'ble Sayyid Ahmad Khan Bahadur, C. S. I., has requested the Government of India that all Muham-

madan wards, who are under the care of the Government, may be sent to the Muhammadan Anglo-Oriental College at Aligarh for education. The Supreme Government has referred the question to the Lieutenant-Governors of Bengal, Panjab, and the North-Western Provinces and Oudh, and the Chief Commissioner of the Central Provinces. The Oudh Akhbár suggests that the Hindu wards may be also admitted into the Muhammadan Anglo-Oriental College, Aligarh.

RAILWAY

Railway complaints.

way passengers experience great inconvenience from the want of information as to how long the railway trains will halt at the different stations. Some arrangements should he made to place this information within easy reach of the passengers. If no better plan is feasible, the simplest way will be to state the number of minutes for which the train will stay at any station on the signboard of that station.

There is also another complaint which should be removed. If a would-be-passenger is a little late in going to the railway station, and the booking-office is closed by the time he reaches the station, the booking clerk will not give him a

Circulation, 183 copies. ticket in spite of all his importunities. If he gives a bribe to a railway chaprasi, the latter easily procures him a ticket. The booking-clerks should be ordered to distribute tickets until the train starts.

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### LOCAL AND MISCELLANEOUS.

Circulation, 90 copies.

The Lauh-i-Mahfuz of the 21st March complains that there is a large number of badmashes Local complaints at Mo- in Moradabad who fearlessly gamble radabad. with three cards at thoroughfares and rob the people who are foolish enough to fall into their snare. Some of these badmashes were lately apprehended and fined by the joint magistrate. In order to put a stop to gambling, the gamblers should be more severely punished than they are at present. Some badmashes have lately adopted another method of robbing the people. Some persons collect a small quantity of cloth, and put it up to auction in the bazar. They engage the services of some European vagrant for the occasion for eight annas or a rupee to give an appearance of importance to the affair. They practise illegal extortions upon the people in a variety of ways.

Circulation, 575 copies

A correspondent of the Aftabi Panjab of the 21st March, adverting to the cruel custom that The making over of parents make over their children to children by parents to mujawars. the mujawars or attendan's of the tomb of Shah Daula Pir (vide the Selections for the week ending the 8th March, 1879, page, 187), states that this custom prevails at many places in India. There is a tomb of Bu Ali Shah Qalandar at Panipat in Karnal. When a woman has no children, she goes to the tomb and takes a vow that if she is blessed with children, she will dedicate her first issue to the When the first child is born, it is made over to the saint. mujawars. They make the child a professional beggar, and take from him all that he collects by beggary, and give him as much food and clothing as they please. In fact he is treated as a slave by them in all respects. The Government should

put a stop to this cruel custom. The custom has nothing to do with religion alone on the custom has nothing to

A correspondent of the same paper writing from RohSanitary arrangements tak (Panjab) complains of the want of
good sanitary arrangements in Rohtak.

Streets and bye-lanes are not properly cleaned by sweepers.

The shop-keepers use the roofs of their shops as privies, but
the night soil is never removed from the roofs.

circulation;

275 copies.

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71 copies.

Circulation,

575 copies.

The Kavi Vachan Sudha, Benares, of the 24th March, in its local news column, says that an The prohibition of walking upon the metalled order has been lately issued by the modes in Benares municipal committee of Benares that no man should walk upon the metalled roads. If this order is to be strictly enforced, the foot-paths which lie upon both sides of metalled roads should be watered, otherwise foot passengers will be exposed to great inconvenience from the dust.

The Vrita Dhára of the 24th March states that as famine
The prevalence of scarprevails in Gujrat, a large number of
famine-stricken persons has assembled
at Mahim. Mr. Dandkar, a well known inhabitant of that
place, gives relief to them, for which he is deserving of
great praise. Au idea of the miseries of the famine-stricken
people may be gathered from the following passage:—

It is shocking to see these famine-stricken people who are reduced to mere skeletons. On witnessing these sights, we are so overpowered with grief that we feel inclined to die or to immediately remove the cause of this distress. We are quite helpless, and should be ashamed of ourselves. It is our prayer that the Government may shoot us down so that it may not be troubled with the wailing and crying of the sufferers for the future.

Circulation, 175 copies. Circulation, 71 copies.

The Benares Akhbár of the 13th March, received on the The prevalence of theft 28th idem, complains that cases of at Benares. theft and house-breaking are very frequent in Benares. It is generally believed that the police constables assist the thieves.

The Benares Akhbár also states that the Maharajah of Benares has lost a box containing one lakh of rupees worth of jewelry.

Circulation, 320 copies. Referring to an article lately published by the Mirat-ul.

Munshi Nawal Kishor, the proprietor of the Oudh Akhbar and the Oudh Punch.

Hind recommending that Munshi Nawal Kishor, the proprietor of the Oudh Akhbár, should be also appointed ed a Companion of the Order of the Mafu

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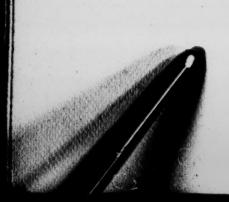
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Star of India like the proprietor of the Pioneer, the Oudh Punch ironically remarks: -By all means the title should be conferred upon Munshi Nawal Kishor. It has long been our earnest prayer that he may soon attain to the condition of Hemu. Why not make him a Queen at once, and be done with it? There is no want of territory on this wide globe. There is the kingdom of Kabul near at hand, which is without a ruler at present. If there be any objection to appointing him the ruler of Kabul, he may be thrown by means of a gun, as the American are wont to do, to one of the heavenly bodies, as it has been discovered by astronomers that they are also inhabited by men. But if our contemporary only insists upon the bestowal of a title upon him, some new title should be created, because the ordinary title of C. S. I. is not suited to his high dignity. To our thinking the best thing would be to make a handsome collar and place it round his neck. The collar should be called the Moon of India. It will suit him well.

[It appears from the Lauh-i-Mahfuz of Moradabad that one Qurban Ali Khan has sued the editors of the Lauh-i-



Mafuz and the Nayyari Azam of Moradabad for damages. In November last one Sadiq Ali sued Quarban Ali for Rs. 50 as arrears of pay. The latter denied the claim on eath, but the court gave a decree agaist him. The Nayyari Azam published the particulars of the case in an article headed "Sahabzada Qurban Ali has taken a false eath." The article was republished by the Lauh-i-Mahfuz under the heading "What (literally, 'what bitch') is shame that it should come into the presence of Sahabzadas (the descendents of noblemen)!" There is an old enmity between the editor of the Lauh-i-Mahfuz and Quarban Ali. On a former occasion the former called the latter a bull-dog, and was fined Rs. 500 by the magistrate, but the fine was remitted by the sessions judge on appeal

A new paper, entitled the "Dawati Hay" has been started at Delhi. It is a controversial paper, published by a committee of Musalmans against the Christian Missionaries. It will be published twice or thrice every month.]

# LIST OF PAPERS EXAMINED.

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